1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

diameter, and wedge-shaped at one end. It will be noted that scales, skin, bones and all went into the mess. In fact, the enormous number of small bones these fish contained gave them no concern at all.

Shellfish and crayfish were probably not eaten, if they occur in these waters at all. My informants knew of no mollusks nearby and professed ignorance of the Colorado.

MEALS AND DOMESTIC HABITS

Domestic duties began before sunrise. A woman rose and immediately began her preparations for the morning meal, the cooking utensils being conveniently at hand near her head. (They slept with their heads to the east: these articles were kept near the doorway which was on the east side of the house.) She then went to fetch water sufficient for the day's supply, carrying a large pot on her head balanced on a cloth ring. Each family had several large vessels for storing water, mounted on branching posts erected under the shade. Fetching water was a feminine task alone: they always made a point of having the storage jars filled before the sun rose.

Cooking was done under the shade, with which each house was provided, in the summer, but in winter anywhere in the open. If need be they erected a little screen of arrowweed stalks thrust into the ground to keep off wind and dust. They only cooked inside the dwelling if forced to by bitter cold. There, as outdoors, the fire was not confined, as in a pit nor walled in. Cooking pots were supported on three stones. Today, a little trench is dug for the fire, the pot being supported on several iron rods or even green sticks set across, but I was assured this was not aboriginal. Clay cooking pots and bowls, ladles of clay and wood, mush stirrers, and baskets were the utensils. For a people primarily pottery using, they put an exaggerated value on the convenience of baskets (the shallow bowl baskets obtained from the Pima) and held it highly awkward to have to do without. Stone boiling was unknown. The mush stirrer was three or four arrowweeds twined together near one end (Pl. XIV, *d*).

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contrast to that spun on the wheel which is frequently narrow-necked. The only small-mouthed vessels here were the sahuaro syrup jars and those made to hold scalps. Multiple mouthed vessels, such as are said to be found on ancient Diegueño sites, did not occur. They also lacked loop handles, bosses, and legs. Pottery rattles were not made.

The largest vessels were those for carrying and storing water, called kwĭl,o". These were usually eighteen inches high, but sometimes as much as thirty inches (Pl. VI, *g*). A woman carried this full of water on her head, resting on a bark ring, and set it on a forked post in the shade. Since the vessels were porous, seepage and evaporation kept the water cool. Water jars were not covered. Old jars of this sort were used for the storage of food. Another type for water storage was cylindrical with a rounded base (two feet tall, eighteen inches in diameter), called kwĭl,o' ȧvulpo", "post water jar." It is doubtful that these were used for carrying water.

Cooking pots (tackĭ'n) resembled the water jars but were ordinarily smaller, usually about ten inches high (Pl. VI, *e*, *f*, *h*). Others (kaẋét), of the same size as the tackĭ'n, differed in having the rim extended on either side in ears to serve as handles (Pl. VI, *d*).

Bowls and cups were alike called kwĭski'. The bowls were of various sizes, but all shallow and with rounded bottoms. The largest were about a foot in diameter, four inches deep (Pl. VI, *c*). Cups were three to five inches in diameter, with rounded bases, and with sides either cylindrical or flaring at the lip (Pl. VI, *b*). Another cup (kwĭskiẋana'm, "cup drawn together") was drawn out at one side so that the mouth was oval, in shape resembling a gourd cut longitudinally.

Parching pans (kȧtĕ'l) were like large bowls with the rim drawn out into ears on opposite sides for handles (Pl. VI, *a*). The ears of these pans, like those of the cooking pots, were not horizontal, but followed the curvature of the sides of the vessel. Such pans were about a foot in diameter and four inches deep.

Small mouthed jars, given a special name, "suhuaro syrup container" (an,ȧẋa'xilyȧpo'vȧ), had globular bodies, twelve

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element was devil claw (martynia: gwŏxtŏ'n, both plant and seed pod) on the base and split willow on the sides. The base was always made of devil claw, which, being tough, would stand dragging across the ground. The number of split tules in the foundation was ordinarily not counted, but if a finely sewn basket was desired, these were five. Naturally the slimness of the coil would depend on how thin were these tule elements. Ordinarily the width of the coil was about the same as in Pima baskets, i.e., about one-quarter inch. They preferred to weave them of such fineness because they were valuable: "they took so long to weave." A finely woven basket wore well. The attitude was that if they troubled to make them at all, pain should be taken to make a close fabric. Designs in black devil claw appeared on the sides. These were similar to some employed on Pima bowl-baskets, and were arranged in two encircling bands, one above the other.

Coiling of the base was in a clockwise direction, sewing on the edge farthest from the basket maker (the inside of the basket facing up), the free end of the foundation protruding to the right. This was continued up the sides, i.e., working on the far edge in a clockwise direction, the basket standing upright. A left-handed worker coiled in the opposite direction. The sewing was done with the aid of an awl. Basket coiling was called hapo'vŭk (or hapu'vĭc), which was an alternative name for weaving on the loom.

Such burden baskets were called iyal,ĭpai'ic, "mesquite basket," because they were primarily intended for use when gathering that fruit. When the basket was packed full of the beans, short sticks were inserted between them and the sides in order that an overload could be piled above. This was carried on the head supported, like a pot, on a ring made of the inner bark of the willow. The basket lacked loops and was not carried with a pack strap.

The netted carrying frame of the Pima and Papago was not made.[16]

[16] Bartlett stated that both Maricopa and Pima used this frame, but he was certainly mistaken (*Personal Narrative*, II, 236).

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286 older women. The willow bark was stripped from the base of the tree upward, after a fire had been built near it to soften the bark so that long strips might be obtained. This bark was used for a wide variety of purposes and always prepared in the same fashion. It was soaked in water for three weeks, then the inner, finer layers could be stripped off.

My account of bark blanket weaving is very uncertain: the aged informant had never seen one made. Warps and weft were both rolled bark cords. It was said that the warps were doubled to hang over a horizontally suspended bar, the wefts being inserted first at the lower ends of the warps, and the whole closely woven. It was unknown how the lower ends of the warps were held: unless they were held, beginning at the bottom seems impossible. When the weaving reached the upper end, the bar was pulled out. It seems much more likely that the weft was twined, provided such fabrics were made at all. Last Star emphatically denied this, and it is quite possible that the foregoing is a misunderstood description of the making of a woman's bark skirt.

Woven bags (xal,âmĕ'c) were made to hold valuables, such as beads.[20] These were said to have been globular and closely woven with cotton yarn wefts and warps. Further details have been forgotten.

Carrying devices.[21]—The pack strap and the carrying net of 482 southern California were unknown,[22] women usually carrying loads unsupported on their heads, men on their shoulders. Where need arose articles might be transported by a woman in a blanket, the corners of which were tied together and resting on her forehead, or tied around her waist so that the package rested on the small of her back. A substitute for the blanket readily 285 made to carry home mesquite beans was a temporary mat of 482 arrowweed, called tcuĭtcĭ'tc. The weeds were placed thickly on the ground, their stems alternately in opposite directions, and willow twigs twined through at each end, and, if the mat was large, through the middle as well. The corners were drawn together and tied as with a blanket.

283 Heavy ropes were also made to tie up fire wood and the like. 482

[20] Cf. the Mohave (Kroeber, *Handbook*, p. 738).

[21] See also p. 330 for carrying habits.

[22] Also the netted carrying frames of Pima and Mohave and the net bags of the Pima.

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The strongest were of mescal fiber. Bundles of the dried leaves of this plant were brought home, pounded, the connective tissue shaken out, and the fibers rolled into rope.

Head rings (kwĭcko') were used by women to support pots and other articles carried on the head. In earlier days, these were made of the inner bark of the willow; now they are simply bound rolls of old cloth. The neighboring Pima and Papago similarly use rings of willow bark and less commonly plaited of agave (mescal) leaf,[23] but it is unlikely that the Maricopa made the latter.

Metates and mortars.—These were the principal utensils for the preparation of meals. A man must not even lay his hands on them: if he were discovered using them, he would be ridiculed as a berdache. Metates were used somewhat more than mortars even in the old days when mesquite, which required pounding in the mortar, was the primary food.

The metate was a flat slab, roughly rectangular, with one prepared face used for grinding with a hand stone or mano. The metate was of a granite-like stone; the mano of a hard, close-grained sandstone. They were considered very valuable since it required a long time to work these tough stones into shape and they were constantly needed for household tasks. Both were formed by pecking with any convenient pointed boulder. Like the Pima, stone axes found in nearby ruins were also used to dress them. One small metate seen was roughly twenty-one inches long by fourteen inches wide and two inches thick. It was perfectly flat transversely, but, on its working surface, slightly concave longitudinally. The mano in use with this was as long as the metate was wide, and had a width such as to be conveniently grasped (fifteen inches long; five and a half inches wide; two inches thick). It was of rectangular cross-section, slightly convex in a longitudinal direction on top, with a true flat surface on the bottom (i.e., the grinding surface) which rose at an angle near each end.

When the metate was to be used, the woman knelt behind it.

[23] Russell, *Pima Indians*, p. 113; Kissell, *Basketry of the Papago and Pima*, p. 159.

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were trimmed parallel to the shaft, and were not cut serrate. The shaft was ordinarily painted red for half its length from the nock end, but some drew zigzag lines on it with their finger tips dipped in paint.

Quivers were of deerhide or a fox skin with its tail pendent; in fact, any skin, such as mountain lion, might be used. In this some twenty arrows were carried. It was tied to the belt in back with the mouth at the left floating ribs. In contrast, my informant pointed out, the Yuma slung it low on the left thigh, the Yavapai carried it on the back pointing over the left shoulder. ("They [the latter] were always creeping along.")

A bowguard was worn on the wrist of the bow-hand. Nothing could be ascertained beyond that it was of deerhide, laced with thongs. When they dressed for a dance, they wore this as an ornament (as the Navaho still do); a broad band with fringes hanging, by which girl partners would hold.

Poison was always applied to war arrows, it was said, but the "poison" (matàpu'i) was jackrabbit blood and nothing more! "The jackrabbit is closely related to the cottontail. The latter was bitten by the rattlesnake at the creation, hence the jackrabbit contains the poison."[35] Hunting arrows were not poisoned.

Clubs were made of mesquite and ironwood, and were for use only in warfare. The conventional form had a cylindrical head with a long straight handle, sizable for gripping, in one piece; the whole about eighteen inches long. A specimen, made under the direction of old Kutox by his grandson, has an elongated knob head which only approximates this shape (Pl. XIII, *e*). It is also provided with a wrist loop tied in a groove encircling the tip.[36] Another, made by Charlie Redbird, has the same shape. This is generically the "potato-masher" type of the Pima and Mohave[37] but without the sharp contours. But the Maricopa, seizing the enemy by the hair, always used it with a downward smashing stroke at the temple, not punching upward as the Mohave habit. A straight club of the same length was also carried to be used

[35] See p. 348. [36] Washington State Museum, No. 2–11916.

[37] Russell, *Pima Indians*, p. 96; Kroeber, *Handbook*, p. 751.

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854 hood to shade the baby's face, but in earlier times they relied on
[177] the broad hood alone.

To wrap the baby in its cradle, it was assembled as follows: the hood was set in position, the mattress laid on the frame, and the pad placed where the shoulders would come. At least three small cloths were needed to wrap the baby; usually four or five were used. The first cloth was spread over the mattress and pad so that its upper margin would come above the baby's head. Others were wrapped about its body, up to the arm pits, leaving the arms free. The final cloth, spread over the infant, was tucked in at the sides to hold the arms down. The upper band was wound spirally downward to the left around both the baby and the frame, its end being tucked under itself in back of the cradle. The lowermost cloth, lying directly on the mattress, was drawn up between the legs, the cloth and bark on each side was lapped over the top of the legs, and the whole bound by the lower band which passed around the calves and the frame. This band was wound and fastened exactly like the upper band. No absorbent was put in the cradle to take up urine. When the willow mattress was soiled, it was soaked and hung up to dry. A single mattress was used with a boy baby, but two were alternated for a girl.[5]

The cradle was used until the baby was more than a year old.
[482] They said that a child strapped in a cradle was more easily carried. Further, that a cradled child would not cry, the reason be-
[827] ing that the navel was strapped down: if a child cried the navel would protrude. They tried to ignore crying in order to train the infant. Most of the time the cradle lay flat on the ground or in the swing (to be described shortly), but it was sometimes set upright so the baby could look about. A baby was not allowed to
856 sit up until it was three months old, nor to stand until eight months. If they were allowed to sit up too early, their cheeks would sag below the chin, and if stood up too young, they would become bowlegged. If, when the proper time came, the child did not stand readily, a shaman was called to suck its back and breast so that it would not become feverish.

[5] Which seems the direct contrary of physiological necessity.

The cradle was carried about a great deal, not used as by Zuñi and Havasupai, e.g., primarily as a convenient place for the child to sleep. It was carried lying flat, either balanced on the head or under the arm supported on the hip. For the first two months, it was not carried on the head, because that would make the navel sore, they thought. It was not only customary to balance it on the head without holding, but it was sometimes even perched on top of a load carried on the head, e.g., on an overloaded carrying basket of mesquite beans. Under the arm, the cradle lay flat with the infant's head forward. It was never stood upright on the hip. It was not provided with a carrying-strap, because it was never transported on the back.

Bartlett remarked (1852):

> I have seen them [women] in camp with a basket of green corn on their heads, and on top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body.[6]

Women were seen rocking cradles in a characteristic fashion. The woman, seated on the ground with her legs straight out before her, ankles crossed, laid the cradle crosswise on her lap. She first rocked it end for end with her hands; then continued the motion by slightly lifting the thighs alternately.

At home the baby was kept in a swing, whether in its cradle[7] or not. This was made in the manner of the Pima:[8] a doubled mescal fiber rope was fastened between two posts of the house or shade, with a cloth folded securely over its two halves. Baby or cradle was laid flat on this.

The mattress was always kept under the small of the baby's back, in or out of the cradle, until it was six months old, so that it would not become humpbacked.

When the cradle was outgrown, it was kept for the next child or given to a relative who had need of it. Should the infant die, the cradle was broken up and buried close to the spot where the corpse was cremated. The cradle itself was not burned.

The several parts of the cradle were named as follows: haʊi'k,

[6] Bartlett, *Personal Narrative*, II, 231, 253.

[7] *Ibid.*, p. 254. [8] Russell, *Pima Indians*, p. 156.

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192 cradle; tima′, the arched frame; hate′rĕk, crosspiece; upui′, mat-
954 tress; yaltŏxka′c, shoulder pad; capu′rᴬ, hood; xa′a′p or tcuxwĭ′l, the woven upper band; himĕmate′rᴬ, the narrow lower band (hime′, leg); yăltapai′, the outside wrapping cloth (the other cloths having no names).

862 Children were weaned when more than a year old. They would take the breast even when several years old. There is a little girl today still nursing at six years. No special diet was prescribed for weaning.

482 An older child was carried on the small of the back supported
854 by a wide cloth tied around the bearer's waist, or astride the hip (without the cloth). I saw an old woman kneeling at work, grinding on her metate, with her twenty-month-old grandchild asleep in a cloth on her back.[9]

CHILDHOOD

861 The real training of children was naturally largely casual encouragement in learning the tasks of later life. What little conscious training was indulged in was formal, and consisting largely of admonitions, was probably wholly ineffective from a pedagogical viewpoint.

865 They attempted to ignore a crying child, and probably as individuals with sound nerves, the result of normal healthy lives, succeeded as well as anyone could. It was said that children did
867 not cry much. A boy would be told to be brave, to stand anything. Children were told to behave and to be kind to everyone. They were taught never to answer a scolding and were forbidden to ask questions. They were not spanked, but shaken by the arm until they cried. Should the child still misbehave, the parent would say, "I am going to call So and so (a great warrior) and have him pinch you hard."

861 The foregoing sounds like our own ideal, but there is this important difference: that the Maricopa, so far as I could judge, actually achieved results. Like all Indians with whom I am acquainted who are still living more or less in the old style, these

[9] There was no purification rite for a young child as among the Pima and Papago (Russell, *Pima Indians*, p. 187; Lumholtz, *New Trails*, p. 351).

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574 576 turn inquire how the host was feeling. An infrequent visitor might tell of the death of a relative, when the host would cry with him in sympathy. (But there was no formal tear salutation such as Russell describes for the Pima.[17]) If a visitor was met outside the house, he was greeted, "Spread your news [gânavŏk, 'talk!']!" If only women were at home, they would invite the guest to eat but would not question him. On leaving, a visitor says, "I came to see you and find your people are well. I feel good to see them well: I am happy. I spent the day well. I am [201] going home now." They shook hands on parting, calling each other again by kinship terms with not another word. (I saw this performance repeatedly and was impressed with the extreme parsimony of the exchange of salutations.)

482 Carrying habits followed sex-differentiated patterns. A woman invariably carried burdens balanced on her head, usually supported on a ring-shaped pad of cloth. In this fashion, they carried pots of water, baskets of mesquite, or the cradle, the last even perched on top of a basket loaded beyond its brim. On the other hand, a man never carried anything on his head: a log, for instance, rested on the shoulder.[18] Women also carried articles at the small of the back in a cloth tied around the waist, in the fash- [171] ion of the Pueblos and Havasupai, but men never did so. On journeys a man carried water in a gourd tied to the left side of the belt by a cord tied around its neck, the gourd stoppered with a corn cob. When a man and woman travelled together, "he let her carry everything." Women were, in fact, adept carriers. The carrying net of southern California and the netted frame of the Pima and Papago were unknown.

532 They never hesitated to draw diagrams on the ground for me and were not concerned to wipe them away, unlike the Havasupai.

572 A special relation of friendship sometimes united men. "They

[17] *Pima Indians*, p. 200. I think we may doubt that the Pima practice was [114] anything more than what is here described for the Maricopa.

[18] Curiously enough, Garcés' Halchidhoma travelling companion of 1774, who had both hands occupied, carried a jug of water on his head (Bolton, *Anza's California Expeditions*, II, 387).

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

and bodies in the task. I have seen women thus employed when the thermometer stood at 110°, while their lords lay stretched out at length on their backs looking on.

Water is invariably brought by the women in large earthen vessels upon their heads resting upon a small cushion. Some of these vessels hold six gallons. This mode of carrying burdens, by which the body is kept in a perfectly erect position, tends greatly to develope the chest and add to the general beauty of the figure. Hence we see among the Indians, as well as among the lower class of Mexicans, forms which Walker might well have taken for models in his "Analysis of Beauty in Women."

As the manners and customs of the Pimos and Coco-Maricopas are the same, with the exception of their rites of burial, I shall include both in describing these customs; although there is little doubt but that the knowledge of the arts which they possess originated with the Pimos. Cotton is raised by them,* which they spin and weave. Their only manufactures consist of blankets of various textures and sizes; a heavy cloth of the same material used by the women to put around their loins; and an article from three to four inches wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff.

* I brought home with me the seeds with samples of this cotton, which was pronounced equal to the best Sea Island. The seeds I distributed among various planters.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P RY 323 415 about two pailfulls, and the smallest half a pint; jars with small apertures, resembling bottles; basins of different sizes and forms, from that of a milk-pan to a saucer; and oblong vessels of small dimensions used P RY as dippers. All these vessels are painted or ornamented with black lines arranged in geometrical figures, and of [531] a character resembling those on the head-bands.

P RY 285

Baskets and Pottery of the Pimos and Coco-Maricopas.

The basket work of this people is remarkably well made of willow twigs, and so close as to be impervious P to water. The baskets are of various shapes, and are ● RY used for different purposes. Those of a large basin- [482] like form are the most common. These they carry on ● their heads filled with corn or other articles. Like

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
PIMA N429

Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

P RY 343 so formed contain ten or twelve, and some even fifteen bushels of grain. The following sketch exhibits a view of the interior of a Pimo granary or store-house.

P [405]

Pimo store-house.

P RY [251] On the tops of their wigwams and granaries may often be seen large piles of mezquit beans in the pod, which are placed there to dry, preparatory to being ground into flour for pinole.

P ●RY ●482 Both the tribes of Indians referred to, use a singular piece of frame-work made of three poles connected with a netting, which is carried on their backs. These are used both by women and men for gathering mezquit beans, corn, and other light articles. They may be seen at every wigwam, and answer the purpose of a wheelbarrow. They are highly prized by their owners, as they are very useful to them, and are made with much labor. For the only specimen I could obtain, I was obliged to give goods to the value of ten dollars.

ooo These people possess horses and cattle, though but

/81/

The Maricopa

Customs, Arts, and Beliefs

101 131 The Maricopa are a small tribe of Yuman stock living as neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tra-
101 173 dition, while vague on the subject, relates that the Maricopa once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their pres-
[167] [648] ent home was not accomplished at one time, but represented a series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai
[144] from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The
[285] Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima.
323 415 [482] They make a great deal of pottery: large jars for storing water in the houses, smaller ones for carrying water on the head, and cooking pots of many sizes.